MINUTES

OF THE

Eleventh Annual Session,

OF THE

MUD CREEK

BAPTIST ASSOCIATION,

HELD WITH

FRIENDSHIP CHURCH,

TUSCALOOSA COUNTY, ALABAMA.

From the 13th to the 16th of Oct., 1882.

ROBERTS & SON, PRINTERS, BIRMINGHAM, ALA.

MINUTES.

FRIDAY, October 13, 1883.

The delegates from the Churches composing the Eleventh Annual Session of the Mud Creek Baptist Association convened with Friendship Church on this day at 11 o'clock. The introductory sermon was preached by Eld. William Hannah. The Assembly adjourned one hour for dinner.

At 2 o'clock p. m., the delegates assembled in the Meeting House. The former Moderator and Clerk being absent, on motion, Elder T. A. Norwood was appointed Moderator and Brother T. M. Parsons Clerk, until permanently organized. A hymn was sung and prayer was offered by Elder B. S. Thompson.

The roll of the Churches was called. The delegates brought forward the letters from their various Churches and voted for Moderator and Clerk. Elder T. A. Norwood was elected Moderator and Brother T. M. Parsons Clerk.

[The roll of delegates appears in the tabular statement at the end of these Minutes.]

The Moderator proceeded to take up the business, as follows:

Extended an invitation to newly constituted Churches of our own Faith and Order. A petitionary letter was presented from Oak Grove Baptist Church. On motion it was received.

The following committees were appointed:

On Preaching.—T. L. Burchfield, J. M. Hyche, Wm. Murry, and the Deacons of Friendship Church.

On Documents.—Elder Wm. Hannah, M. M. Gwin and T. M. Hyche.

On Nominations.—Wm. P. Gilbert, Jacob Holman, and J. M. Hyche.

On Finance.—Wm. Murry, W. P. Salter, T. R. Cargile.

On Sabbath Schools.—J. M. Knight, P. M. Parsons, and Wm. Murry,

On Home and Foreign Miseion.—Elders B. S. Thompson, J. I. Gilbert, Wm. Hannah.

The body resolved itself into a committee and discussed the subject of Intemperance, and adopted the first clause of last year's report, by striking out the word "beverage," so as to read "intoxicating drinks to excess."

The subject of Education was taken up, and after some discussion the last year's report was adopted, by inserting the *Alabama Baptist, Christian Index, Lookout Southwestern Baptist, Kind Words*, etc., instead of "cheap papers."

Received correspondence as follows:

Harmony.—Elder G. R. Fuller, Brother H. B. Norwood, with Minutes.

Tuscaloosa.—Elders W. J. Herring, Joseph Hosmer, with letter.

Returned correspondence as follows:

Harmony.—Elders B. S. Thompson, J. A. Markham, T. A. Norwood; Markham to write.

Tuscaloosa.—Elders B. S. Thompson, T. A. Norwood, Brother A. J. Burchfield; Thompson to write.

Canaan.—Elder T. A. Norwood, Brothers M. M. Gwin, J. M. Knight, A. Vines, T. M. Parsons; Gwin to write.

North River.—J. M. Hyche, W. C. Gilmer, W. P. Salter, J. M. Knight; Gilbert to write.

Visiting ministers were invited to seats with us.

Adjourned until 9 o'clock to-morrow morning.

SECOND DAY, October 14.

The Association met in the Church this morning at 9 o'clock and was called to order by the Moderator, after which a hymn was sung and prayer offered by Elder J. N. McFall. The roll was then called and absentees marked.

On motion, the reading of the Constitution and Rules of Decorum was dispensed with.

The minutes of yesterday were read and adopted.

REPORT OF TREASURER.

I have received for the support of an itinerant, $22.70 in cash, and some subscription. M. M. GWIN, Treasurer.

On motion, all the money in the hands of the Treasurer, and all the subscription that can be collected, be applied in paying an itinerant to labor in this Association and adjoining bounds of the same.

Adjourned until 2 o'clock.

EVENING SESSION.

The Association was called to order by the Moderator.

A hymn was sung and prayer offered by Elder W. C. Howton.

REPORT OF COMMITTEE ON PREACHING.

We your Committe on Devotion beg leave to report, services to-night at candlelight, by Elder G. R. Fuller, prayer meeting to-morrow morning at 9 o'clock conducted by W. C. Howton. Preaching at 11 o'clock a. m. by Elder T. A. Norwood, at 3 o'clock p. m. by G. R. Fuller.

T. L. BURCHFIELD, Chairman.

Bro. M. M. Gwin was elected Treasurer by acclamation.

REPORT OF COMMITTEE ON HOME AND FOREIGN MISSIONS.

We, your Committee on Home and Foreign Missions, beg leave to report as follows: That this Association send out an itinerant in the bounds and adjacent bounds of the Mud Creek Association, for the purpose of preaching and organizing Sabbath Schools, and constituting churches, and that he be instructed by this body to preach one sermon at each church on the subject of Home and Foreign Missions, giving an opportunity to all to contribute to the support of Home and Foreign Missions.

Respectfully submitted,

B. S. THOMPSON, Treasurer.

On motion, the above report was adopted

On motion, Brothers M M. Gwin, B. Hyche and Wm. Murry were appointed to take up a collection on Sabbath for the Home Mission.

On motion, Brothers J. M. Knight and R. A. Jones were granted leave of absence.

Adjourned until Monday morning, 9 o'clock.

SABBATH, October 15, 1882.

The appointments announced by the Committee on Preaching were attended to as follows: Elder T. A. Norwood preached at 11 o'clock, concluded by Elder J. H. Moody. After a short intermission preaching by Elder G. R. Fuller; at candle-light, by Elder J. H. Moody.

MONDAY, October 16, 1883.

The Association was called to order by the Moderator; a hymn was sung; prayer offered by Elder B. S. Thompson.

On motion, Elder B. S. Thompson was appointed as an itinerant preacher, to travel in the bounds of this Association and adjacent bounds of the same.

On motion, this body pledges itself to pay Elder B. S. Thompson ($200) two hundred dollars—fifty dollars per quarter to remunerate him for his services while actually engaged as an itinerant.

REPORT OF COMMITTEE ON SABBATH-SCHOOLS.

We, your Committee on Sabbath-schools, beg leave to make the following report: We think there is a great responsibility resting upon us, Baptists, in teaching the Scriptures to the old and young, and that there is no more efficient way than in the Sabbath-school. We recommend the several Churches, and their Pastors, to do all that they can to carry on this good work by using all their influence to organize a Sabbath-school in every Church in this Association. Respectfully submitted.

J. M. KNIGHT, Chairman.

On motion, the above report was adopted.

REPORT OF COMMITTEE ON NOMINATIONS.

We, your Committee on Nominations, beg leave to report: We find a request from Oak Grove Church asking for the next session of this body. We recommend that the next session of this body be held with Oak Grove Church, commencing —— Thursday before the third Sabbath in October, 1883. Introductory sermon to be preached by Elder J. P. Gilbert; J. N McFall alternate. Elder Wm. Hannah to preach the Missionary sermon on Sabbath; Elder T. A. Norwood, alternate. C. F. Allmon to write Circular Letter, subject of his own choice.

Respectfully submitted, J. M. HYCHE, Chairman.

On motion, the above report was adopted.

REPORT OF COMMITTEE ON DOCUMENTS.

We, your Committee on Documents, beg leave to report as follows: We have carefully examined the letters from the several Churches. We find one query from New Providence Church, viz: What relationship is there between old members of the Church and young members; and what is the duty of old members towards young members. We refer it to your consideration.

We have carefully examined the Circular Letter written by Elder B. S. Thompson and recommend its adoption. We also find that the next meeting of the First District will convene with Mud Creek Church Friday before the fourth Sabbath in August, 1883; J. N. McFall to preach the introductory sermon, J. M. Knight, alternate. The next meeting of the Second District is to be held with Antioch Church Friday before the third Sabbath in September, 1883; Elder J. P. Gilbert to preach the introductory sermon; Wm. Hannah, alternate.

Respectfully submitted, WM. HANNAH, Chairman.

After some discussion upon the above report, on motion, the query sent from New Providence Church, and the Circular Letter was laid over for consideration until the next meeting of the body. On motion, the balance of the above report was adopted.

On motion, an Executive Committee of four was appointed to serve during the year, consisting of Brothers J. M. Hyche, T. M. Parsons, Wm. Murry and T. L. Burchfield.

Adjourned one hour for dinner.

EVENING SESSION.

The Association was called to order by the Moderator, a hymn sung and prayer offered by Elder J. P. Gilbert.

REPORT OF COMMITTEE ON FINANCE.

We, your Committee on Finance, beg leave to submit the following report: We received $19.90 to be used in printing Minutes and for Associational purposes. WM. MURRY, Chairman.

On motion, the above report was received—$15.00 to be used for printing Minutes, the balance to go to the Clerk for his services.

Resolved, We hereby tender our thanks to the brethren and sisters of Friendship Church and vicinity for the liberal and hospitable manner in which they entertained this body during its present session.

After prayer by Elder B. S. Thompson a hymn was sung and the delegates gave the parting hand, and the Association adjourned, to meet with Oak Grove Church, Jefferson county, Ala., twenty-five miles south-west of Birmingham, on Thursday before the third Sabbath in October, 1883.

T. A. NORWOOD, Moderator.

T. M. PARSONS. Clerk.

CIRCULAR LETTER.

To the Ministry and Delegates composing the Mud Creek Baptist Association, to convene with Friendship Church on Friday before the 3d Sabbath in Octobee, 1882.

DEAR BRETHREN: You at your last session, appointed your humble servant to write out an essay. Subject, Mathew 11 chapter, from the 7th verse to the 14th inclusive.—Dear brethren, undertaking such a solemn task, as to come at what our Lord and Savior intended to teach in these verses therein contained, I feel inadequate to the task. But notwithstanding my weakness, I look to God for the illumination, and do the best I can. Hoping that it will not be a violation to the word of God. 7th verse: And as they departed, Jesus began to say unto the multitude concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? Jesus knew that the people had not a proper view of John's character. Many had gone out to hear him, some for one motive and some for an other, none had a correct view of his true character. No doubt but some that followed Christ were of that number. Jesus

took occasion, therefore, by some striking questions to examine the motive by which they had been drawn to hear him. A reed shaken with the wind? A reed can be moved and tossed about by the wind more so than any other growth. Therefore, they thought that John's character was something like the wavering of the reed. They thought that John had no stability, no firmness, according to their notion. And they might have been led away by vain thoughts, by John's sending two of his disciples to ask Jesus, art thou he that should come or do we look for another?" John's being in prison at the time, no doubt gave rise to many vain thoughts. Verse 8. Jesus asks them another question, what went ye out for to see? a man clothed in soft raiment? Christ asks them whether they were attracted by anything like that. Christ tells them, they that wear soft clothing are in kings houses, much as to say, this is not the place to expect it. In the palaces of kings, in the court of Herod it might be expected. But not in the place where John was. Jesus means that John was a man of a different stamp. Coarse in his exterior; hardy in his character; firm in his virtue; and thus qualified to be the forerunner of the toiling, suffering Messiah. Verse 9. Jesus asks whether they went to see a prophet? They had regarded him as such; and Jesus tells them that in this their apprehensions of him were correct. More than a prophet, sustaining a character more elevated and sacred than the most distinguished of the ancient prophets. Isaiah had been distinguished above all others for the sublimity of his writings, and the clearness which he had foretold the coming of Christ. Yet John surpasses even him. He lived in the time of Christ. He predicted his coming with still more clearness. He was the instrument of introducing him to the nation. He was, therefore, first among the prophets. Verse 10. For this is he, &c. The passage of scripture here quoted is found in Mal. 3 ch, 1 v. The substance of it is contained also in Isa. 11tth ch, 3 v. Prepare thy way. That is, to prepare the people; to make them ready by proper instructions to receive the Messiah. Verse 11. "Them that are born of women." Much as to say, that there had never been a a greater man than John. "He that is least in the Kingdon of Heaven, is greater than he." The Kingdom of Heaven is used in many senses. See Matthew 3rd ch. 2d. v. It here probably means, in preaching the Kingdom of God, or the gospel. It could not be said that he (the least in

the Kingdom) had clearer views than Isaiah or John. But of the apostles of the Savior, of the first preachers, who were with him, and heard his instructions, it might be said that they (he that is the least) had more correct apprehensions than any of the ancient prophets, or John. The Savior here teaches us that humility is the greatest ornament of the Christian. Jesus was humble himself. "He that humbleth himself shall be exalted; and he that exalts himself shall be abased." Verse 12. And from the days of John" &c. Our Savior here simply states a fact. He says there was a great *rush* or *crowd* pressing to hear John. Multitudes went out to hear him, as if they were about to take the Kingdom of Heaven by force. See Mathew 3d ch. 5th v., so says he, it has continued since the Kingdom of Heaven or the gospel has been preached, there has been a rush to it. Men have been in earnest about it, they have come pressing to obtain the blessing, as if they would take it by violence. There is no allusion here to the manner in which individual sinners seek salvation; but it is a simple record of the fact that multitudes had thro..ged around him and John to hear the gospel. Verse 13. "All the prophets," &c. It is meant by this verse that John introduced a new dispensation, and that the *old* one were the prophets and the law of Moses were the guide, was closed when he preached that the Kingdom of Heaven was at hand. By the law is meant the five books of Moses, by the prophets, the remainder of the books of the Old Testament. Verse 14. And if ye will receive it, &c." He was about to state something which was not according to their views, and which, therefore, they might be disposed to regret. This is Elias which was for to come. They expected that the Messiah would come in a different way, was the reason he used the words, if ye will receive it, implying that the affirmation that John was the promised Elijah was a doctrine contrary to their expectation.

Respectfully submitted, B. S: THOMPSON.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	P. O.	DELEGATE'S NAMES. Absentees marked thus * Ordained Ministers †	Baptised	Rec'd by Letter	D'd by Letter	Excluded	Restored	Deceased	Total Mem'ship	Money Sent
Black Warrior	W. C. Howton	.....	C. B Gwin, A. Gilbert, W. T. Narimore*, W. N. Gilbert, S. Mulnast*	...	...	8	2	...	...	50	.....
Sardis	J. N. McFalls	Jonesboro'.	J N. McFalls†, G Scott*, O. Z. J. Waldrop, J. E. Parsons*, G. Parsons*	...	4	...	4	1	...	35	$1 70
Friendship	T. A. Norwood.	Hays	T. J. Burchfield, A. J. Burchfield, W. Snider, W H Lafoy, J. Hallman	4	3	...	4	1	1	...	50
Antioch	J. F. Price	Hays	W J. Burchfield, O. Glenn, B. Hych, Wm. Sellers.*	...	4	...	...	...	...	19	.....
Smithville	A. White	Toadvine	J. M Hych, W. C. Gilmer, J. D. Salter, Flem. Allmon.	2	21	...	2	...	...	31	.....
Mud Creek	T. A. Norwood.	Wetona	J. A. Markham†, S. A Parsons*, T.R. Cargile, T. M. Parsons. C. Travis	...	3	22	...	...	2	71	2 00
Davis' Creek	T. A. Norwood.	Woodstoek	W. Hannah†, W Murray, D Sandilin, W W Lawrence, T A Norwood†	...	2	...	2	...	1	48	2 00
New Providence	.....	Hays	B. S. Thompson†, Isham Harwell*, Wm. Simpson*	...	1	...	...	...	...	8	1 80
Prude's Creek	.....	.....	J. I. Gilbert†, T., L. Burchfield, J J. Gwin, J M Gilbert*, W I Gilbert	...	4	...	3	...	4	42	1 25
Liberty	A. White	Short Cr'ek	A. Vines, G. B. Vines*, W. P. Salter, R. F. Vines.	3	27	2	...	...	...	83	2 25
Oak Grove	M. M. Wood	Toadvine	W. H. Batson, J K. P. Laird, J. M. Knight. M. M. Gwin.	9	13	4	...	...	...	44	2 75
Blue Creek	W. J. Herring.	Wetona	W. H. Lamson, R. A. Jones.	...	...	...	...	...	...	...	.....